A

SERMON

PREACHED BEFORE THE

University of OXFORD,

AT

St. *MARY's* CHURCH,

Decem. 3. 1702.

BEING THE

Day of THANKSGIVING,

'For the Signal Succeſſes, Vouchſafed to Her
'MAJESTY's Forces, both by Sea and Land:
'As alſo thoſe of Her Allies Engaged in the
'preſent War againſt *France* and *Spain.*

By BENJ. WOODROFFE, *D. D.* and *Canon* of *Chriſt-Church* in OXFORD.

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SACRED MAJESTY
OF
ANNE,
QUEEN of *England, Scotland, France*
and *Ireland*, DEFENDER o
the FAITH, *&c.*

THE *Sacrifice of* Praiſe, *which by Your* MAJESTY
Command and Example, hath been Offer'd up
Almighty God, for the great Succeſs Your Arm
have had the laſt Campaign, would be ſtill imperfect,
with our Praiſes, *for ſo* Great Victories, *We ſhould n*
offer up our Prayers for Greater.

The Subduing of our Luſts, *from whence all Wars, an*
Fightings come, is this Greater Victory, *which next*
the Duty of the Day, is pleaded for in the following D
courſe; and Your MAJESTY *having ſo Piouſly declare*
and moved the great Council of the Nation, to arm again
theſe, *gives us the beſt Hopes of a* full Triumph.

I pray God ſtrengthen Your Royal Heart, *and* Hand *in*
good a Cauſe; and, what will ſtill add to Your Great Su
ceſſes, *make You the happy Inſtrument, to promote the* ſan
Piety abroad, *which You are ſo* zealous *for at* home.

Spain, *and* France *only have hitherto begun to Fall b*
fore Your Victorious Arms, this *would enlarge Your* Co
queſt *to the farthest* Indies; *Give them* (Great MADAM
what, amongſt all their Riches, they could never yet ſhe

ave made them Slaves, let it be Your Glory, *to have* mad
hem Free: *How would* this *tranſcend all* other Triumphs,
nd add thoſe laſting Trophies *to Your Arms, which only*
Heaven *it ſelf can exceed?*

Who can tell, but what of their Treaſures, *You have*
lready taken from Your, and their Enemies, whether on
be Indian, *or* Spaniſh *Coaſts, may prove only* an earneſt-
enny *of that greater Wealth, which themſelves are ready*
offer for ſuch a Ranſom?

Never was there a Seaſon, that offer'd ſo fair for it;
be great Diſpoſition in the oppreſt Natives to receive De-
verance *from Your* MAJESTY, *is like the* Viſion of the
Man of *Macedonia* praying *Paul,* to come over and help
hem. [*Acts* 16. 9.]

The Iſlands *already in* YOUR MAJESTY'S *Poſſeſſion,*
nd thoſe others *which deſire to be ſo; the* ſingular *Ad-*
ntages, that offer to YOUR MAJESTY'S Fleets, *in*
e Iſland *of* Tobago (*the very Key and Door to the* Weſt-
ndies,) *the* Ambition *of* Trinidado, *and the* whole Ca-
b-Nation, *to come under Your* Royal *Protection, is like*
he Iſles waiting for this, and the Ships of *Tarſhiſh,* to
ring their Sons from far, their Silver and their Gold
ith them to the Name of the *Lord God.* [Iſ. 60. 9.]

This, MADAM, *is* Victory indeed! *ſuch as God Him-*
lf will accept in return for all the other Victories *He*
th given, or hath ſtill in ſtore for YOU: *Let but Your*
vn SEMPER EADEM *carry You through all the parts of*
and Nothing can remain to YOUR MAJESTY *but*
erlaſting Triumph. *Which he prays, who is*

YOUR MAJESTY'S

Moſt Obedient, and Dutiful

Pſalm LII. 1.

Why boaſteſt thou thy ſelf in Miſchief, O mighty man! the Goodneſs of God endureth continually.

WHAT we are this Day met together for, you all know; The *Occaſion* is great. 'Tis 'The wonderful Current of Succeſs 'given to her Majeſty's and her Allies 'Arms in the *Low-Countries*;

'The Succeſs of her Majeſty's and 'her Allies Fleet and Troops on the Coaſt of *Spain*;

'The great Succeſs of the Arms of 'her Allies in *Germany* and *Italy*;

'The many conſiderable Succeſſes in 'the *Weſt-Indies*: The largeſt Scene of Action, that ever open'd in one Campaign; So large a Tract, as no *Aſſyrian*, *Perſian*, *Greek*, or *Roman Monarch*, nor any other the *greateſt Conqueror* amongſt Men, in ſo ſhort a time, ever travelled over with their Victories; 'And what *farther Succeſs* theſe *many Succeſſes* may open the Door to, Only He knows, who is *King of Kings and Lord of Lords, and can do whatever He pleaſeth in heaven and earth*, and will in his due time *make all his Enemies his foot-ſtool.*

This is the *Occaſion*; and the *Devotion*, and *Praiſe*, we have to offer up to *Almighty God*, ſhould bear ſome Proportion to it.

Her gracious Majeſty (may her *Name*, and *Reign* be bleſt!) hath not only given forth the *Royal Command*, but hath Her-ſelf paid *her Obedience* to it; And the *whole Burnt-offering* of Praiſe, and Thanks-giving hath in a manner been already offer'd up in the *great* **Temple of the Nation*;

The *Lords*, and *Commons* aſſembled in Parliament;

The *Judges* of all Courts;

The *Magiſtracy* and People of the Royal City;

Merchants and *Traders* from all parts;

The *Royal Troops* likewiſe attending, have all joyn'd, and aſſiſted at *the Sacred Solemnity*; like what is ſaid of *Jeruſalem*, [Pſalm 122. 4.] *Whither the Tribes go up, the Tribes of the Lord unto the Teſtimony of* Iſrael, *to give Thanks unto the name of the Lord.*

And now *that We*, with the *ſeveral Aſſemblies of the whole Nation* met together this Day, may add our ſelves to *this great Train*, continuing on the *general Office of Praiſe*; what I have choſen, whereby to raiſe our joyous Gratulations, is what the *Royal Pſalmiſt*, the *ſweet Singer of* Iſrael, the *Man made up of Praiſes* hath left us for *our Inſtruction* in a day *of Victory*, (for משכיל a *Leſſon of Inſtruction*, למנצח *to the Conqueror* is the Title of the Pſalm) what, I ſay, He hath left us in the Expoſtulation, or ra-

* *At St.* Paul's, *Novem.* 12.

their holy Exultation He takes up against those, who whilst themselves act, what is most *contrary to the Nature of Praise*, have given us the *fairest Opportunity*, the *noblest Theme* for it: 'Tis in the words, I have read unto you: *Why boastest Thou thy self in mischief, O mighty man, the goodness of God endureth continually:* or as it is in the other Translation, *Why boastest Thou thy self, O Tyrant, that Thou canst do mischief, whereas the Goodness of God endureth yet daily.*

In speaking to which,

I. I shall enquire, Who this *mighty man* was, who thus *boasted in mischief*,

What the *Mischief* was,

With the *Principles* on which he acted.

II. I shall shew how little reason there is for any One to *boast in mischief*:

And having drawn the Parallel between *him* in the Text, and the *mighty man* for so *eminent Successes* against *whom*, we are this Day blessing God's holy Name:

III. I shall shew the *great reason*, We have to do it, with

IV. *The manner* in which it ought to be done.

1. I begin with the First, which is, To enquire, who this *mighty man* in the Text was, who thus *boasted in mischief*;

What the mischief was,

With the Principles on which he acted.

The *mighty man* was *Doeg*, One of *Saul's* Herds-*men*, a Wretch of low, and baſe Extract, a Born-enemy to Religion, an *Edomite* in Race, and Temper; of a more ſervile, and abject Mind, than the meaneſt of his *Maſter's footmen*, none of whom could be brought to act ſo *vile a part*, as the *miſchief he boaſted in* [1 Sam. 1. 22.]

The *Miſchief* was, firſt ſlandering *David*, and *Ahimelech* the Prieſt, and then butchering *Ahimelech*, and Others of the Prieſts, to the Number of four-ſcore and five Perſons in one Day: Baſe, inhuman Flatterer To purchaſe the Favour of *Saul*, when under the Power of the **evil Spirit* (as none certainly is more ſo, than that of ſuch barbarous Helliſh Cruelty,) at the Price of imitating his Rage!

To think, by ſo much *Innocent Blood*, to ennoble his *Own*! Or that ſuch a *Sacrifice* offer'd up to the Will of the Tyrant would have given him any better Title, than that of the *brutal Slaughter-man* among *his Herds*:

This was the *Boaſter*, *this* the *Fact*, and what the *Principles*, that acted him were, the Pſalmiſt tells us:

I. *He was one whoſe tongue deviſed miſchief like a ſharp raſor*, verſ. 2. then cutting deepeſt, when beſt oiled: *working deceitfully*, ibid. Had he been plain and open, *the poiſon of Aſps, that was under his lips*, would have carried its *own Antidote* with it: But that was the Baſeneſs of the fawning Cour-

* 1 *Sam.* 16. 4.

tier,

ther, that like *Joab* smiting Abner *under the fifth rib*, when He *took him aside to speak peaceably with him*, [2 Sam. 3. 27.] never strikes more home, than when He smiles in the Face of him, whose Ruin he seeks; nor betrays more effectually, than (*Judas*-like) with *a kiss*. *Peaceably*, no doubt, *He spake to* David, *and* Ahimelech, when at *Nob detained there*, (as 'tis expresst [1 *Sam.* 21. 7.] *before the Lord*, *i.e.* upon some *Vow*, or *religious Office* he had to perform there, and the use he made of *his Vow*, as you see, was to turn it into a *Curse* towards the *Priests*, who assisted him in it. But Secondly,

II. He was *One that loved evil more than good, and lying rather than to speak righteousness.* vers. 3. 'Twas all his Delight and Joy: It was not sufficient to have slander'd *David*, and *Ahimelech*, unless he likewise insult over them: like the *Serpent*, then most raising his *towring Head*, when he strikes most *maliciously* with his *forked Tongue*; the *Poison* too, his venemous Tongue had scatter'd, swell'd him in his own Thoughts, and 'twas a double Triumph to have *done the mischief, and to glory in it.*

And what now could make any, who call themselves reasonable, thus to degenerate, what give them over to so *reprobate a mind*? Let me give it you (though so long after *Doeg*'s time, the reason is always the same) in the Apostle's words [*Rom.* 1. 28] 'tis because *they like not to retain God in their knowledge*, as 'tis in the *Psalm* the third part of *Doeg*'s Character, because,

III. *He*

III. *He made not God his strength.* Vers. 7.

For had *He made him his strength, The knowledge of God and his ways* would have given other Notions of things, than to think He was sent into the World to insult in the Plague, and Curse *Himself* was: *The knowledge of God and his ways* would have shewn Him, that there was *One* counter-acting all the Designs of the Insolent against the Just and Innocent; *The knowledge of God and his ways* would have taught Him, that what all such were doing, would be laid open, and call'd over at an impartial Bar.

But that was what neither *He*, nor any other *mighty Man* were so willing to be instructed in; No, they have too much *reason*, such *reason*, as *David's Fool* hath, who *saith in his heart, there is no God*; [*Psal.* 14. 1.] too much *reason* have they to discharge GOD from all their Counsels: His *prying* [ἔκδικον ὄμμα] *avenging Eye* would not be so fit for what they have to transact in their dark Cabals.

How many *a good Plot* would this spoil?

How many *useful Secrets and Mysteries* (of State) would it disappoint?

How would it quite ruin them in all their *Sanguinary Designs*, in all the *Cruelties, Violences, and Oppressions*, these *mighty Men* seem sometimes to stand in need of, if his *Power, Wisdom, Justice, Goodness, Faithfulness and Truth* were let in to overawe all.

This

This is all I shall say as to the Enquiry, *who this mighty man was*, who *thus boasted in mischief*, with what the *mischief* was, and the *Principles* on which He acted.

II. The Second Particular is to shew, How little *Reason Doeg*, or any one else hath to *boast in Mischief*: For so the Interrogative of the Text will include a more Vehement Assertion; *Why boastest thou thy self in Mischief, O mighty man, the Goodness of God endureth continually; i. e.* of all things in the World, there is the least reason for any to *boast in mischief*.

O mighty man! הגבר: 'tis the name of Excellency, the greater is the Irony; and the Words which are rendred, *why boastest thou thy self*? heightens it; For, 'tis מה תתהלל *why art thou mad*? As nothing is so sure a Sign of a *man's being out of his Wits*, as *boasting in mischief*; So the Wise-man tells us, [*Prov.* 10.23.] *It is as sport to a fool to do mischief*: And *fool, and madman* enough would he find himself to be, if he were but at leisure to consider,

I. Who *Himself* is, *who boasts*,
II. Against *whose Goodness* it is, and
III. *What* it is, in which *He boasts*.

I. Who *Himself* is, who boasts; *Man*, a name of Frailty, and Imperfection, * *Dust and Ashes* is his highest *Heraldry*, and 'twere well that *Sinful Dust and Ashes* were not his most *distinguishing Stile*.

* *Gen.* 18. 27.

Flesh

Fleſh and *Blood*, which make the *Beauty of h* *Conſtitution*, do not they likewiſe ſpeak the *Decay* and *Corruption* of it?

How doth every the moſt contemptible part o the Creation inſult us? *Frogs*, *Lice*, *Flies*, *Locuſts* are an *Army* (a) that all the *Forces* of *Pharaoh* can not ſtand againſt: *Every Worm*, *every Inſect* is an Over-match for the (b) *proudeſt Herod:*

But *mighty man* is the Title of *the Boaſter*; Oh the Contradiction in Terms! Can any thing, that is *Man*, *be ſo*? No: ſhould we grant, what we mean by *mighty* to any, whom the *Advantage of Wealth*, *Honour*, or *Power* doth any way advance above others; What is all this, as I may ſay, but So much more *Mortality*, So much more *Corruption*?

What renders him a *fairer Mark* to be levelled at?

What only ſhews *more Places*, wherein he is to be wounded?

What *more expoſes Him* to the Changes and Chances of an uncertain World?

What gives *more Opportunities* againſt Him to them, who *delight to boaſt in Miſchief*?

So then here is that, which muſt convince the *mighty Man of his Folly*, that He that *boaſts* is *Man*: *Man*, for whom as the (c) Son of *Syrach* ſpeaks *Pride was not made*; 'twill in no wiſe ſuit any the *Frail*, *Infirm*, *Vain State of Duſt and Aſhes*.

(a) *Exod.* 8. 10. (b) *Acts* 12. 22. (c) *Eccleſiaſtic.* 10. 18.

2. The Second Thing, which ſhews the *Boaſter* to be a *fool* and *mad-man*, is, that 'tis the *Goodneſs of God* againſt *which* he boaſts.

And doth the *mighty man* think that He is greater in his Miſchief, than the *Almighty* is in *Goodneſs*?

Hath (a) *He an Arm like God, or can he thunder with a voice like him?*

Is Duſt and Aſhes a Match for Omnipotence?

Can his Span meaſure with Eternity?

Goodneſs, one would think, is what the *Boaſter* ſhould moſt deſire to have an Intereſt in; if He needs muſt be above all others, to whom ſhould he ſeek, but to the *Moſt High* to exalt him?

But *this* is *his Folly*, that He fights againſt *that Goodneſs*, in which a gracious and merciful GOD hath, and will in all Ages (*b*) make his *glory to paſs* before his People; his *promiſe*, his *covenant*, his *oath* are all ingaged for it, and his *hand*, his *mighty hand*, and *out-ſtretch'd arm* will never fail to accompliſh whatever is gone out of *his holy lips*. But becauſe it is the *infinite Goodneſs*, and *Power of God* the *Boaſter* ſo much deſpiſes, may I ask him a few Queſtions?

Hath he heard, *who* it was that brought (c) *a Deluge upon a World* overflown with Sin?

Who it was, *that rain'd* (d) *down fire and brimſtone from heaven on* Sodom, *and* Gomorrah burning in their Luſts?

Hath he heard, *who* it was, *that taught an inſolent* Pharaoh (*e*) *who was the Lord, that He ſhould obey him?*

(a) *Job* 40. 9. (b) *Exod.* 34. (c) *Geneſ.* 6, and 7. (d) *Geneſ.* 19. 24. (e) *Exod.* 5. 2.

Hath he heard, *who* it was, (*a*) that *put the hook into the noſe of the great King, the King of* Aſſyria, *and the bridle into his lips, to turn him back by the way, by which he came*, and convince him *what a beaſt* he was to *boaſt himſelf* againſt the *God of heaven*?

Hath he heard, *who it* was, who ſent (*b*) *the haughty* Nebuchadnezzar *to the beaſts of the field, to learn that the moſt high ruleth in the kingdom of men; and giveth it to whomſoever he pleaſeth, and ſetteth over it the baſeſt of men*?

Hath he heard, *who* it was, who put the (c) *cup of confuſion* into *Belſhazzar's* Hand, when *carouzing* it in the *Veſſels of the Temple*?

Read (*d*) we the Hiſtory and Fates of all, *whoſe rage has been againſt him*, and ſee whether *He who ſits in heaven hath not always laugh'd, and had them in deriſion*?

What are all the *Chronicles* of the *many Changes* in Nations and Kingdoms?

What are all the *great Revolutions* of Affairs in the World, but a conſtant Demonſtration of *the Overthrow of the proud, and mighty*, and of *the Goodneſs of God enduring continually*? For *Goodneſs* it is, the *Mercy, and Tenderneſs* he hath for the Works of his Hands *to* (e) *bring the wickedneſs of the wicked to an end*? which muſt

3. Farther convince *the Boaſter of his folly and madneſs*, as what *he boaſts* in, is *miſchief*. *Miſchief*, which as ſuch is *oppoſite* to the *Divine Nature*,

(a) *Iſaiah* 36. 4, 29. (b) *Dan.* 4. 17. 25. (c) *Dan.* 5. 5. &c. (d) *Iſ.* 37. 29. (e) *Pſalm* 2. 4.

and

and can never hope to ſucceed, whilſt there is *a God in heaven*, (a) whoſe *Goodneſs is over all.* (b) a righteous *Judge of the whole earth*, or a faithful Creator to put a ſtop to it: No: 'twould be to be *unjuſt* to *himſelf*, as well as *his Creatures*, to ſuffer ſuch Waſte to be made upon them.

Beſides hath the *Boaſter* conſider'd what *Miſchief* is? What a *Reſemblance* it bears to the *Devil Himſelf*, the *Wicked One*, as He is call'd?

What a Debaſing it is to that *Heaven-born Soul* of Man, which at firſt *wore the Image of its Maker*, to have nothing but the *Stamp of Hell* upon it?

Is this ſuch a glorious Atchievement to injure himſelf, as well as thoſe on whom He brings the *miſchief*? Or becauſe 'tis that in which He *boaſts*; hath He conſider'd that *miſchief it ſelf*, wherever 'tis *mighty miſchief*, and finds no Relief from Men, is an *immediate appeal* to Heaven to redreſs it? and can the *fooliſh Boaſter* imagin, that *Heaven* will not right it *Self*? was it the *Power and Goodneſs of a faithful Creator* (as I juſt now cited it) which firſt wrought in bringing all things out of *Darkneſs and Voidneſs*, into that Beauty, and Order, in which a World was made, and if things are bringing back again to the ſame *Confuſion* (c) is it not *then time for the Lord to work again, becauſe Men have made void his Law*?

Undoubtedly it is; And this is what gives Him who is ſo *fooliſh to boaſt in miſchief, his inevitable*

(a) *Pſalm* 145. 9. (b) *Geneſ.* 18. 25. (c) *Pſalm* 119. 126.

Doom, that 'tis He, *whose Goodneſs endureth continually*, hath ſeen it; for He beholdeth *Miſchief, and Spite to requite it with his Hand.* [Pſalm 10. 14.]

Thus far of the mighty Man who thus *boaſted in miſchief.*

With what this *miſchief* was, and

The *Principles* on which He acted, as alſo

The little Reaſon there is for any one to *boaſt in miſchief.*

The *Parallel* between *Him* in the Text, and the *Mighty Man*, for ſo eminent Succeſſes againſt *Whom*, we are this day bleſſing GOD's holy Name, is what comes now to be drawn.

And here I could wiſh we had neither a *Doeg*, nor an *Edomite* to draw it by:

I could wiſh we had neither the *meanneſs of a mind* only *great in miſchief:*

nor a *tongue deviſing miſchief and workingly deceitfully:*

I could wiſh too we had not the *Character* of *One who loveth Evil more than Good, Lying rather than to ſpeak Righteouſneſs:*

I could wiſh laſtly we had none to point at, as *David* doth *v.* 7. *Lo: this is the man, that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs!* For, Then we ſhould have no Occaſion to tell you of a *Monarch* acting ſo like *One*, who forgets *by whom Kings reign and Princes are to decree Juſtice*, Prov. 8. 16.

Then

Then we ſhould not have Occaſion to ſhew you *One* ſo far from *making God his Strength*, that like the *King of* Babylon, *He hath ſaid in his heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God, I will aſcend above the heights of the clouds, I will be like the moſt high*, [Iſaiah 14. 13,14.]

For what leſs than this can be the Paraphraſe of the Stile, in which the *Cauſe of War* hath been at *one time* declared *Pour ma gloire*, for *my Glory*, at another, *Car mon plaiſire*, for *'tis my Pleaſure*; Words which can ſuit *no Mouth*, but that *of the Almighty*!

What ſhould I mention at another time *mauvaiſe Satisfaction, a little ſlight Diſpleaſure*, and becauſe *'twould tend to the Diminution of his Glory*, if He ſhould not bring all *in Subjection* to him: But then it ſeems, 'tis *no diminution of his glory* to *ſacrifice the lives, and fortunes* of ſo many of his *own*, or *others Subjects* to ſo *ſlight a Diſpleaſure*;

no diminution of his glory to be like the *ſlaughtering* Doeg *among his herds*;

no diminution of his glory to be the *perſecuting Edomite*, againſt whom *the ſouls under the altar of them, that were ſlain for the word of God, and the teſtimony which they held, ſo long* were and are *ſtill crying, How long O Lord holy and true, doſt thou not judge and avenge our blood?* [Rev. 6. 9, 10.]

no diminution of his glory to *break truce and league*, to *falſify Oaths and Sacraments*; and e're the *Bonfires* light up for the *Joy of Peace*, concluded at *a Treaty*, were well *ex-*

tin-

ſtinguiſh'd, to be raiſing *new Flames*: No: to *eſclave de ſa parole*, *to be a Slave to his Word*, was long ſince declar'd by one of his chief Miniſters* to be *a Meanneſs in a Man of Imployment*: 'Twas not fit, forſooth, ſo *great a Monarch* ſhould be *laid in Fetters*, or *bound* by any thing, but his *own Will*. And *what Exorbitances*, *what Violences*, that hath led to, is but too manifeſt, by what *her Majeſty and her Allies* have been forced *to declare againſt*, as the *reaſon of the preſent War*; In which that it hath pleaſed him, who is the *Lord of hoſts* to determine for us; that he hath added *Succeſs to Succeſs*, and given us Hopes to believe, that all is but the *earneſt of future mercies* ſtill behind for us, unleſs our Ingratitude ſtop the Current; what have we to do, but what we are here met for this Day, the next thing propos'd, and that is,

3. *To magnify the Goodneſs of God* that *endureth continually.*

Where I muſt ask leave, in order to our ſeeing how *this Goodneſs of God wrought for us*, to give ſome *diſtinguiſhing Marks*, whereby it may appear, when *the Goodneſs of God is working for a people.*

I can but name them.

1. We are ſure the *work is the Lord's*, when 'tis ſo *great*, that *no other hand* can do it.

2. We are ſure *'tis his work*, when 'tis wrought *without any hand* at all, *i. e. without means.*

---

* *Mazarin.*

3. We are ſure the *work is the Lord's*, when 'tis rought on by ſuch *Inſtruments*, who were not capale of themſelves to have effected it.

4. We are ſure the *work is his*, when 'tis in the *efence of his Church*, in *relief of his People* in *Coenant with him.*

5. We are ſure the *work is the Lord's*, when arried on *beyond the Wiſdom*, and even *contrary to he deſign of thoſe*, who are made the *Inſtruments* of it. Thus, In the Caſe of the *Iſraelites*, *brought ut of Egypt*, and the many *miracles* wrought in their Deliverance; In the Caſe of the *Hoſt of* Aſſyrians *mitten by an Angel:* [Iſaiah 37. 36.] *to the number of a hundred fourſcore and five thouſand in one night.*

In the Caſe of *Gideon*'s 300 *Lappers*, he weakeſt and moſt faint of all his Army, *Judg.* 7. 7. Twas the *Sword of the Lord and of* Gideon.

In the Caſe of *Joſeph* ſent down into Egypt, *it was not you*, ſaith He to *his Brethren hat ſent me hither, but God:* Gen. 45. 8.

In the Caſe of *Saul*, *ſeeking his Faher's Aſſes*, and finding a *Kingdom.* 1Sam. 9. 10.

In the Caſe of *Moſes*, from floating in his little *Ark* of Reeds on the River, growing up to *convoy* the *Iſraelites* through the *Red-Sea.*

In the Caſe of the *Red-Sea its ſelf*, and *its Waters made a Wall unto them, on the right Hand, and on the left:* Exod. 14. 19. Whilſt the *Lord looking unto the Hoſt of the Egyptians through the Pillar of Fire, and the Cloud ſo troubled them*, as to extort the Confeſſion from them, *That the Lord*

fought

fought for them againſt the Egyptians. *Exod.* 14. 24, 25, 29. *&c.* But what do I heap up Inſtances on this Subject, of which we have ſo clear a Proof in what we are praiſing GOD for, this Day? What are all the *Succeſſes* of the preſent War, but what have ſomething of the Finger of GOD in them? and a Finger I truſt it is, (I am ſure it muſt be ſo, if we rightly improve his mercy) that points out to much more *glorious Victory*, than is already receiv'd:

May I have leave to illuſtrate, what I am now ſpeaking with reference to *God's Goodneſs working for us*, in the great *Succeſs* in particular, amongſt the many Others, *given us on the Coaſt of* Spain?

'Twas againſt *Cadiz* the Great Preparations were made; and when we ſet out for the Expedition,

With what *Wiſhes*,

With what *Expectation*,

With what *Love* and *Joy* did we follow *thoſe* who *offer'd themſelves ſo willingly for the People*?

How was the *Brave General in Triumph* before He had *at all Engag'd the Enemy*?

How did we all in our *Forward Hopes* undertake for his *Succeſs*?

Who almoſt was there, who would not have *Enſured Victory* under his *Conduct*?

Who almoſt would have durſt even at the * *Pillars of Hercules* to have ſet Him a *ne ultra*? But ſee how vain our Hopes are! and yet what might well have been the Subject of greater Hopes, is done for us!

* Calpe *not far from* Cadiz, *was one of the Pillars of* Hercules.

Was

Was it a *Babyloniſh Garment*? *A Wedge of Gold*, or *any other accurſed Thing*, that hinders *Joſhua* from the *taking of Ai*, Joſh. 7. *&c.* I enquire not,

Only *Cadiz* eſcapes the Blow, *Vigo* feels it: A *leſſer Trophy* is denied, but 'twas becauſe a *greater* was preparing for us: Our *own Deſign* is diſappointed, that, *what nothing could diſappoint*, what was of GOD might take place:

Conſider it in the *Caſual Tydings*, which turned the *Fleet*, when Steering a contrary Courſe:

Conſider the *Vaſt Preparations*, that were made to prevent *all Acceſs*:

Conſider the *Difficulties*, that attended their firſt Entrance; Conſider the *Bravery* of thoſe, whom no *Difficulties* could ſtop:

Conſider the *Spirit* that was upon the Leaders; The *Oppoſition* that waited them at Sea and Land:

Conſider them *Environ'd with numerous Enemies*, but all ſtanding as *Men, that could not find their Hands; that* had only *Eyes to behold and admire the bold Aſſailants*:

Conſider them too, as in all this, *Acting above Themſelves*; and what can all this ſpeak, but that *'Twas the Lord's doing*, and *ought to be marvellous in our Eyes*? And being *his doing*, being thus *marvellous*, how can we but proceed

4. To magnify the *Goodneſs of God thus working for us*, and that in the manner the *Pſalmiſt* directs? And that is

1. *By trusting in the Mercy of God for ever,* Verſ. 8.

2. *By praiſing Him for ever, becauſe he hath done it, and waiting on his Name:* Verſ. 9.

1. *We are to truſt in his Mercy:*

Now *truſting in his mercy* will imply *truſting in nothing elſe;* ſo one of the greateſt Warriors we read of, *David* gives us the Example, *Pſalm* 44. 6. *I will not truſt in my Bow, neither ſhall my Sword ſave me.*

And can they doubt, whether this be *their Duty,* who have ſo often found *this* to be their *Security,* when they had to deal with the ſame *Enemy*? For *this* is not *the firſt Thankſgiving-day* we have had for the *overthrow* of *them, who now roſe up againſt us;*

No, nor is it *the firſt ſolemn Proceſſion* to St. *Paul's* made by a *Queen* on the like Occaſion:

'Twas There *Queen Elizabeth* receiv'd the *Oyl* of *Joy* for *Mourning;*

There *Queen Anne* appear'd in her *Garments of Praiſe;*

One by her *Humility* then ſecured the *Triumph;*

May the *other* by *Her's* now continue *it:*

This, I ſay, *is not the firſt Thankſgiving-day* for the *overthrow* of *them, who now roſe up againſt us:*

How often have we Diſplayed our Banners againſt *France,* and brought back theirs and them in *Triumph*? *Paris* it ſelf hath paid its Homage to *London:*

And

And the *Crown*, as well as *Title to their Kingdom* hath been *won*, *poſſeſſed*, and *worn* by our *Princes*.

How often too hath *Spain* given us the *richeſt Trophies*?

Can an *invincible Armada* be forgotten, leaving *it Self*, and *its Name* in our *Seas*? Is not the Pourtray of their *Ships*, and *Banners* the laſting Monument of it in our *Houſe of Lords*?

Say I this, that *we* ſhould take *their Place*, and *our Selves* ſo much forget to *truſt in the Mercy of God*, as to be the *very mighty men to boaſt in miſchief*? Far be it from any *true Engliſh Heart*, I am ſure it is ſo from *every chriſtian Spirit*, to make ſo ill uſe of the *Succeſs*, GOD hath given us, as to *inſult* over their *miſery*: No, it will become us, (let us herein too *conquer our Enemies*, we have the Example of the *Iſraelites* towards the *Benjamites* for it, *Judg.* 21. 12.) It will become us to *pity*, and *compaſſionate* them in the *Conqueſt*, their *Sins* gave us over *them*; It will become us ſo to *truſt in*, as, (what in us lies) to imitate the *Mercy*, which gave us the *Victory*. But

2. As we are to *truſt in his mercy*, ſo we are to *praiſe him for ever*, *becauſe he hath done it*, *and to wait on his name*.

To praiſe, Is to *ſpeak* well,
Is to *magnifie*,
Is to *adore*,
Is to *celebrate* him in our *Hymns*, and *Songs of Deliverance*. So it was appointed in the *Jewiſh Church*: *David* when he had *prepared* a Place for the *Ark*, 1 Chron. 16. 34. *Solomon*, when

he *brought* the *Ark* into the *Oracle*, 2Chron. 5. 13. And again at the *Dedication* of the *Temple*, gave the *Example*, and left it as a *ſtanding Form*, wherein to offer up *Solemn Thanks* to the Lord, *for he is good, for his mercy endureth for ever.*

Inſtruments alſo of *Muſick*, the *Trumpet*, *Pſaltery*, *Harp*, *Organs*, *Loud-Sounding Cymbals*, and *every thing that hath breath*, *were appointed to praiſe the Lord.* Pſal. 150. And when I name *breath*, methinks, I ſhould mind you of the *Vitals* from whence *breath* comes; For it is not a little *inarticulate*, I had almoſt ſaid, *dumb Muſick*, that will be *ſufficient* to make up the *Anthem*. No: you ſee, ('tis the Metaphor of the *Pſalmiſt*, not *mine*,) there muſt be ſomething *to inſpire the Inſtrument*, a *Breath in the Organ*, that will make it a true *Inſtrument of Praiſe*: *Life* muſt be added to all our *Hymns* to give them the *true Key*, and raiſe the proper *Elah*:

And that I take to be the meaning of the *Pſalmiſt*, who bids us *ſo praiſe God*, as at the ſame time *to wait on his name*; to be ready with that *beſt Divine Service of Duty and Obedience*, which belongs to thoſe *his glorious Attributes*, whereby in a *Day of Thanks* He makes Himſelf known:

His *Goodneſs*, his *Power*, his *Wiſdom*, his *Faithfulneſs* and *Truth*, theſe are *his name*, and *to wait on them*, is to pay the *Reverence* proper to *every one* of theſe; His *Goodneſs* requires our *Love*, His *Power* our *Awe*, His *Wiſdom* our *Adoration*, His *Faithfulneſs* and *Truth* our *full Truſt and Confidence in him*; And where theſe are, *every Thought*, *every*

Word

Word, every Action will tune in to his Praiſe; agreeable to what GOD Himſelf ſpeaks by the *Pſalmiſt*, Pſal. 50. 23. *Whoſo offereth praiſe glorifieth me, and to him that ordereth his Converſation aright will I ſhew the Salvation of God.*

Men, *Fathers*, and *Brethren*, *Engliſh-men*, *Chriſtians*! GOD hath *ſhew'd us his Salvation*, and what doth He now require from us, but that we ſo order *our Converſation*, that we provoke not him to *turn the Battle* againſt us.

Would we *keep the Victory*, let us conſider, there are *others*, beſides thoſe, whom through GOD's Goodneſs we triumph over this Day, we have to ingage with, more *formidable Enemies*, than we have already conquered.

The *Army* is *numerous*;

The *Fortreſſes ſtrong*; They are *Our many Sins* we have *to ſubdue*, *The gates of hell* we have *to ſtorm*.

Is it an *Atheiſtical Temper*, and *Infidelity*? as 'tis in the Pſalm, *Man's not making God his ſtrength*?

Is it the *Love of doing miſchief*?

Is it *Falſhood*, and *Ambition*?

Is it *Cruelty*, and *Oppreſſion*?

Is it too the *Spirit of perſecution*? that *Diabolick Diſpoſition* of being (an *Abaddon* or *Apollyon*,) *a great Deſtroyer*, that hath appear'd in *thoſe, who roſe up againſt us*, which have, as 'tis at this Day, *given them up to us*?

Are *theſe*, what have ingaged *the Lord of hoſts* againſt them? But as the Prophet ſpeaks,

2 Chron.

2 *Chron.* 28. 10. *Are there not with us, even with us ſins againſt the Lord our God?* And ſhall we ſtill let theſe ſo *dreadful Enemies* ſtand in Battle-array againſt us?

Shall *Intemperance* draw up its *ſottiſh Guard* on the one hand?

Shall *Uncleanneſs* muſter up its *Battalions* on the other?

Shall *Pride*, and *Ambition* make the *Cavalry*?

Shall *Injuſtice*, *Oppreſſion*, and *Cruelty* make the *Body of the Army*?

Shall *Envy*, *Spite*, and *Deſpair* ſend *out the forlorn Hope*?

Falſhood, *Deceit*, and *Calumny* ſet their *Liers in ambuſh*?

Shall *vain*, *profane*, and *blaſphemous Oaths* diſcharge their *whole Volly-ſhots*?

Hatred, *Malice*, and *Uncharitableneſs* ſtand ready to *undermine*, *and blow up all*?

Are theſe *the Enemies*, that ſtill beſet us? are always ready for the *Attaque*? And we ſtill think our ſelves *ſecure in the Victory*?

What ſhall I ſay more? 'Tis the *Injuſtice* of the Enemy hath made our *Cauſe juſt*;

His Falſhood that gave us a Title to *the Goodneſs* of the *God of Truth*;

His Impiety makes us *religious* in all the *Injuries* we return upon him;

His Spoils, and *Robberies* make all we have done *honeſt*;

His

His ſetting his Mouth, and *Actions againſt Hea-*
ven, put us under its more *eſpecial Protection*;
I can go but one ſtep higher;
His allowing a *ſort of Divine Honours* to be paid
to *Him*, makes it almoſt impoſſible, but *He* ſhould
ſmell of the Fire of the Sacrifice; and if nothing
elſe will inſtruct Him, may not *the Lamps* ſtill
burning before his *Effigies*, and the *Religious Offices*
perform'd *there*, mind Him that there is one, be-
ſides Him, even He who hath ſtyl'd Himſelf *a jea-*
lous God, [Exod. 20. 5.] who hath declared [*pour*
ſa gloire] *for his glory*, and hath told us, *He will*
not give it to another? [Iſaiah 48. 11. *and* 42. 8.]
And if now we would ſtand our ground, let us in
no Degree imitate Him, in what we are ſure, if not
repented of, muſt bring his utter Confuſion.
Saith GOD by *Moſes*, *Deut.* 23. 9. *When the*
hoſt goeth forth againſt their enemies, keep thee from
every wicked thing; and the ſame will ſuit at its Re-
turn: *keeping our ſelves from every wicked thing*, is
the only ſure way to make the *Battle* always for us;
For then we *at once* vanquiſh *all our Enemies*; The
World, the *Fleſh* and the *Devil* are all *under our*
feet.
Would we have *a clear Day of Victory*, it muſt
be by parting with all thoſe *Pollutions*, which alone
can *ſully it*: Let me give it in the Apoſtle's Words,
(*Heb.* 3. 12.) *Take heed Brethren, leſt there be in*
any of you an evil heart of unbelief in departing
from the living God; let no *ſuch Revolter*, no *ſuch*
Deſerter be left to *betray*, or turn *away the Victory*
ſ.

Particularly let *us* of this *place*, who have so im mediate an Interest in *Him*, who hath been *One o the chiefest Instruments* in GOD's Hand to bring ou *Prayers and Vows safe home to us*, and chang them into the *Hymns of this Day*; let us think o Nothing in *such a Day*, as *this is*, but of *adornin his Laurels* with those *Vertues* and *Graces*, whereo He is our *constant Patron* and *Guardian*.

Let us ('tis a Name I know you love to hear make our *Dear Honoured* ORMOND *Safe* in all H hath done for us; (For Nothing is so *dangerous a Victory*, Nothing so apt to *blow up*, Nothing where with the *Victor* Himself is so apt to be *overcome*,) le us make him *Safe* in all he hath done for us, whilst we improve the *Deliverance*, he hath wrought for us, to *his alone Glory*, *who cover'd his head in the day of Battle*.

It is the *Spirit of God upon a Man*, which so bravely *carries* forth and *brings* back the *Champion*; 'Tis his *Spirit*, when the *Bullets* fly about like Hail, and the *Glittering Swords* make a new Day, for the *Bold Captain* to lead on his *daring Followers* in the Light thereof, which gives the *Edge* to every Sword, to every Bullet its *Commission*; The *Spirit* of GOD that puts a *new Soul* into the Man, and gives him of his *Courage*, and *Wisdom* to dastard the *proudest Troops*, and as *David* speaks, is a *Shield*, *Salvation*, an *high Tower*, a *Refuge*, and *Deliverer*, [2 Sam. 22. 23.] That He hath been his *Deliverer*, his *Refuge*, his *high Tower*, his *Salvation*, and *Shield*, let us bless his holy Name.

But what is all this Itch to *Him*, or *us*, if, as *David* himself said in his Heart, 1 *Sam.* 17. 1. *I shall now perish one day by the hand of* Saul; so to us, if there be any Reason for the *same Despair*, and by *our Sins*, the *Sins* that we will not sacrifice even to the *Joy of such a Day*, as *this* is, we stand only ready for an *easier Conquest*?

What will it signify either to have *pray'd* or *prais'd God for Victory*, if we are still resolv'd to yield up our selves *vanquish'd Slaves*?

if the *World*, the *Flesh*, and the *Devil* be still in the *Ban* against us?

If we would secure our *Victorious Captain*,

If we would secure *our Selves* under his *Conduct*, the *Apostle* hath told us how to do it, It must be, by *taking to us the whole Armour of God*, (Weapons, at which we should be most ready,) 'tis *Ephes.* 6. 12.

The *Girdle of Truth*, proper for us who pretend to be here *devoted to Truth*;

The *Breast-plate of Righteousness*, 'twill shut out all Fear;

The having our *Feet shod with the preparation of the Gospel of Peace*, 'twill defend against all Rubs, and Obstacles laid in the way;

The *Shield of Faith*, 'twill quench all Fiery Darts of the Wicked One;

The *Helmet of Salvation*, 'twill secure the Head;

The *Sword of the Spirit*, which is the *Word of God*, if well brandish'd, will never come Home empty;

Nothing will defend either in Peace or War like th *Bible*, γεγραπται, *it is written*, we know what Succeſs had againſt the greateſt Enemy, the *Devil*. Matth. 4.

We have had a *temporal Victory* over *thoſe*, wh forbid the *Uſe*, and decry the *Authority of the Bible* This, if rightly applied, will make it a *ſpiritua Victory*; Oh that we could carry *thoſe victorious Arms* into our *Enemies Tents*!

There's nothing can give that Succeſs to *our Prayers* like ſpeaking in the Belief of *the Book of God*; Nothing give Succeſs to *our Praiſes* like being offered up *in his own Words*;

Nothing *give Succeſs to our other Arms* like *God's being thus with us.*

Nothing crown *all our Studies* like the *true Knowledge of the Bible*;

It is *our Banner*, the * *Arms*, and *Eſcacheon of this place*; why ſhould we deſire to march out under *any other*? *Why* to *flouriſh any other* in our Tents? Or why marching out *under* this,

why *flouriſhing* this in our Tents, ſhould we not hope to turn *our Prayers* into *Praiſes*?

Can any thing ſo furniſh us with *matter of true Joy*? Said our Saviour to his Diſciples, when coming back *with Victory*, greater than what we are now rejoyceing for; for 'twas *Victory* over *Hell*, and *Satan*; when returning *with Joy*, *that even the Devils were ſubject to them*; *Notwithſtanding in this rejoyce not, that the Spirits are ſubject to you,*

* *The Bible is the Arms of the Univerſity.*

but

but rather rejoyce, because your names are written in heaven, Luk. 10. 20.

Oh *Glorious Atchievements*, that ſhall be entred in that *Regiſter*!

Glorious Atchievements, that ſhall encreaſe the *Joy of Heaven it ſelf!* let us but convert, and return to GOD, as *this Book* directs, and we are told there *is Joy in Heaven over one Sinner that repenteth*, Luke 15. 7. as 'tis varied *verſ.* 11. *There is Joy in the preſence of the Angels of God;* And I cannot leave you in better *Company;* cannot give you a greater *Victory;* cannot raiſe a nobler *Triumph;* Let this be what Crowns our Thankſgiving this Day, That, where, if ever, there is a *true Ground for Boaſting*, the *Angels* join with us *in it;* That *they* add their *Hallelujahs* to our *Hymns*, and all to make up one full *Chorus* to Him, *whoſe Goodneſs endureth continually:* To Him be aſcrib'd *Victory*, *Salvation*, and *Glory*, and *Honour*, and *Power for ever, and ever*, Amen.

FINIS.